

THE

Laity's Directory;

OR, THE

ORDER

OF THE

CHURCH-SERVICE,

ON,

SUNDAYS AND HOLY-DAYS;

WITH

Several other Useful Observations,

According to the LATIN Directory.



For the Year of our Lord, MDCCCLXXIV.
Being the Second after Leap-Year.



Abbreviations and Notes.

B C D, signifies Bishop, Confessor, and Doctor. M. Martyr. MM. Martyrs. V. Virgin. C. Confessor. d. Double. gr. d. greater Double. sd. Semidouble. White, Red, &c. in *Italic*, denotes the Colour of the Ornaments for the Day. Holidays are in capitals. N. B. The Regular Clergy sometimes vary from these Colours, on account of the Festivals belonging to their respective orders.

Feria is the Week Day which has no Festival.

The common Commemorations, are those following the *Magnificat*, in the Vespers for Sundays: *Term begins*, *Term ends*, mean the Beginning and Ending of that Time which is appointed four Times in the Year for hearing and determining Causes in *Westminster-Hall*.

The *Indulgences* mentioned in this, are for the *London District*.

Note, The Mass is said of a Sunday or Feast, unless it be a Semidouble, Simple, or *Feria*; for then it may be said in *Black* for the Dead, or a Votive one may be said of some Saint, or Festival, except within a privileged Octave, such as the Octave of Christmas, Epiphany, Holy Week, Easter, Whitsuntide, Corpus Christi, and some other particular Days.

Sometimes the Colour at Vespers is different from that of the Morning, because they are made of the following Feast, with the Colour belonging to it.

me suffer torments a thousand times more cruel, yet you would not gain your ends; know that you do yourself more ill than me. *Lyfias* said, I will repeat it to you again: the precise order of our invincible emperor enjoins all christians to sacrifice to the gods, and orders them to be instantly punished if they refuse; but also if they obey, they shall be filled with honours, and enrolled for a share in the prince's gratifications. *Claud* said, those honours and gratifications, you so extol, will only be for a time; whereas the recompence I shall receive for confessing Jesus Christ will be eternal. *Lyfias* ordered him to be put upon the rack, and a fire to be kindled under his feet. He even contrived an extreme wickedness, which was to cut the flesh off his heels, and put it into his hands, that by shaking them with the horror that bloody flesh would give him, they might fall into the fire underneath him, and so appear as if he had offered them in sacrifice. *Claud* said, the fire and sharpest torments can have no effect upon those that fear God. *Lyfias* commanded them to apply the iron claws to him. *Claud* said, I would have you know by the little effect your torments have upon me, that your gods are nothing, or at most are but wicked devils, miserable impotent creatures. As to you, fear the fire that is never extinguished. *Lyfias* said to the executioners, take potsherds, chuse the sharpest, and most cutting, tear his sides with them, and then put lighted torches to them. Whilst they executed this, *Claud* said, your fires and punishments do me more good than you think of; they make my salvation entirely secure. What one suffers for the name and glory of the Lord, causes no grief nor sorrow; to die for Jesus Christ is better than all the riches in the world. *Lyfias* said, let him be taken away and carried back to prison, and bring another in. *Euthalius* the chief gaoler said, in execution of your excellency's orders, I bring before you *Asterius* the second brother. The proconsul said, and you, my son,

son, will you believe me, sacrifice to the gods; for how little difficulty soever you make, you see every thing ready to force you to it by the strength of torments, I need but speak the word. *Asterius* said, there is but one God who dwells in heaven, and will one day come upon earth which he governs by his providence; those from whom I received birth taught me to love and adore him. Moreover I know not what you call gods; believe me in your turn, all this is but the mere invention of men, there is not the least truth in it. Then *Lyfias* ordered him to be hung upon the rack, and to say to him whilst they were tearing his sides, sacrifice, sacrifice; believe the gods, believe the gods. *Asterius* said, I am his brother whom you have interrogated, and who has confounded you by his answers. Know that he and I act by the same spirit; that we have but one opinion, one faith, and one God. Do the worst you can, my body is in your power, but, thanks be to God, my soul is not. *Lyfias* said, let his feet be pinched with pincers, to see if his soul will suffer nothing: he ought not to fear for it, since it is not in my power. *Asterius* said, what fury possesses thee, why dost thou torment me thus, what have I done to deserve so cruel a treatment? Dost thou not see, miserable man, what God prepares for thee as a punishment for thy cruelty? *Lyfias* said, this shall not hinder me from burning thy feet; and whilst some burn them, let others strike him violently with ox nerves upon the stomach and reins. *Asterius* said, I beg but one favour of you, which is that you may not leave any part of my body unwounded. *Lyfias* said, let him be sent back to the others.

J A N U A R Y has XXXI Days.

- 1 *Saturday* abstinence, CIRCUMCISION of our Lord, d 2 cl *white*. Vespers the second of it, commemoration of the Octave-day of St. Stephen.

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2 SUN-

- 2 SUNDAY (*vacant*) Octave-day of St. Stephen, d *red*. Vespers the second of it to the little chapter, from thence the first of the Octave-day of St. John, with commem. of St. Stephen, of St. Thomas, and of Holy Innocents.
- 3 Monday, Octave-day of St. John, d *white*.
- 4 Tuesday, Octave-day of Holy Innocents, d *red*.
- 5 Wednesday, vigil, Octave-day of S. Thomas, d *red* M l q 6 e.
- 6 Thursday, EPIPHANY of our LORD, d i cl *white*, with an octave. Vespers the second of it.
- 7 Friday abstinence, of the octave, fd *white*.
- 8 Saturday. abst. of the octave, fd *white*.
- 9 SUNDAY within the oct. fd *white*. Vespers of it, with a commemoration of the octave.
- 10 Monday, of the octave, fd *white*.
- 11 Tuesday, of the octave, fd *white*.
- 12 Wednesday, of the octave, fd *white*. n M 9 m.
- 13 Thursday, Octave-day of Epiphany, d *white*.
- 14 Friday fast, S Hilary BC fd *white*.
- 15 Saturday abst. S. Paul i hermit, C d *white*.
- 16 2 SUNDAY after Epiph. HOLY NAME of JESUS, d 2 cl *white*. Vespers of it, comm. of S. Anthony, and of Sunday.
- 17 Monday, S. Anthony Abb. C d *white*.
- 18 Tuesday, S. Peter's Chair at Rome, gr d *white*.
- 19 Wednesday, S. Canute M. fd *red*. M f q 3 e.
- 20 Thursday, SS. Fabian and Sebastian Ms, d *red*.
- 21 Friday fast, S. Agnes VM d *red*.
- 22 Saturday abst. SS. Vincent and Anast. Ms. fd *red*.
- 23 3 SUNDAY after Epiph. fd *green*. Vespers of it, with commemoration of S. Timothy, and the common commemorations.
- 24 Monday, S. Timothy BM fd *red*. Term begins.
- 25 Tuesday, Conversion of S. Paul, Ap gr d *white*.
- 26 Wednesday, S. Polycarp BM fd *red*.
- 27 Thursday, S. John Chryf. BCD d *white*. f M 7 e.
- 28 Friday fast, S. Marcel PM fd *red*. (16 inst.)

29 Saturday

- 29 *Saturday* abft. S. Francis de Sales BC d *white*.
 30 *Septuagesima* SUNDAY, fd *purple*. Vespers the
 firft of S. Peter Nolafcus, with com. of Sunday.
 31 *Monday*, S. Peter Nolafcus, C d *white*.
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The Afts of St. Claud, &c. continued.

E *Uthalius* the chief goaler faid ; Lord, here is *Neon* the third brother. *Lyfias* faid ; approach my fon, come and facrifice to our gods. *Neon* faid ; if your gods have any power, let them take vengeance of thofe that defpife them as we do, without leaving that care to you. If they are any thing, let them make us fenfible of it ; till then we fhall have no belief of them. But if they are at moft only bad genii, and you be only the accomplice and executioner of their dark malice, learn that I am better than either they or you, fince I adore the true God, who made heaven and earth. *Lyfias* faid, give him a hundred blows upon the head, and fay to him at each, thus thofe are treated that blafpheme the immortal gods. *Neon* faid, I do not blafpheme, I fpeak the truth. *Lyfias* faid, burn the foals of his feet, and beat him upon the fhoulders and belly with a ftick. When this was done, *Neon* faid, all thefe torments will not make me change my refolution ; I know what is profitable for me, and will always do what I believe is advantageous for my foul. *Lyfias* going a little diftant, they drew a curtain over him, and appearing again fome moments after, he read this fentence in his tablets : “ *Claud, Aferius,*
 “ and *Neon*, three brothers, chriftians, and convicted
 “ of blafpheming the immortal gods, and refufing to
 “ facrifice to them, fhall all be put upon a crofs in
 “ the great fquare of the palace, their bodies thrown
 “ to the beafts, and left to the birds. He added, we
 “ appoint for the execution of this fentence, *Euthalius*
 “ chief

“ chief goaler, and *Archelaus* executioner of high justice.”

Euthalius, chief goaler said, Lord, according to your excellency's orders, *Domnina* appears before you. *Lyfias* said, you see, my dear friend, this fire, and these other torments ; they are all prepared for you. Would you be guarded from them, come and sacrifice to the gods. *Domnina* said, I only fear eternal torments, and the fire which shall never be extinguished ; and that I may not fall into them, I adore God and his Christ, who created heaven and earth ; for as to your gods they are but wood and stone. *Lyfias* said, let her be stripped quite naked, and whipt a long time with rods. An executioner came and said, Lord, by the life of your highness that woman has expired. *Lyfias* said, let her body be thrown into the river. *Euthalius*, chief goaler said, lord, here is *Theonilla*. *Lyfias* said, I advise you as a friend to sacrifice to the gods, if you will avoid this fire and these torments. *Theonilla* said, that fire gives me no fear ; what I fear is the eternal fire, which can burn the soul as well as the body, and is prepared for those who renounce the worship of the true God to adore idols. *Lyfias* said, give her several blows upon the face, strip her, and trample her under foot. *Theonilla* said, are you permitted to treat a woman of condition, and a stranger, so unworthily ? You know it, and God sees what you do. *Lyfias* said, let her now be hung up by the hair, and beat her with the fist. *Theonilla* said, does it not suffice you to strip me quite naked, without sparing my modesty ; but it is not me alone you abuse, it is your mother, your wife ; all my sex have a share in this injury. *Lyfias* said, are you married, or a widow ? *Theonilla* said, it is twenty years since I lost my husband, and since that day having consecrated myself entirely to my God, I spend my life in fasting, watching, and prayer ; for it was then my God granted me the grace to take me from the darkness of idolatry. *Lyfias* said, let her head be shaven ;

shaven, this confusion is quite due to thee, miserable woman. Then let her hands and feet be tied to four posts, and when thus suspended in the air, light a fire under her, and then whip her with straps till she dies. *Euthalius* and an executioner came and told *Lyfias* she was dead, who said, let her be thrown into the water. They said, lord, we have executed the orders of your eminence.

F E B R U A R Y has XXVIII. Days.

- 1 *Tuesday* fast, S. Ignatius, BM *fd red.*
- 2 *Wednesday*, PURIFICATION of BV Mary d 2 cl *white.* (at blessing the candles *purple*) Vespers the second of it, with com. of S. Raymund, and of S. Blase BM. after Compline Anth. *Ave Regina.*
- 3 *Thursday*, S. Raymund C *fd white.* (23 Jan.)
- 4 *Friday* fast, S. Andrew Corsine, BC d *white* M l q 3 m.
- 5 *Saturday* abst. S. Agathy VM d *red.*
- 6 Sexagesima SUNDAY *fd purple.* Vespers the first of S. Romuald, com. of Sunday.
- 7 *Monday*, S. Romuald Ab. C d *white.*
- 8 *Tuesday*, S. John de Matha, C d *white.*
- 9 *Wednesday*, S. Martina VM *fd red.* (30 Jan.)
- 10 *Thursday*, S. Scholastica, V d *white.* n M 9 e.
- 11 *Friday* fast, of the feria, *purple.*
- 12 *Saturday* abst. of our B. Lady, *white.* Term ends.
- 13 Quinquagesima SUNDAY *fd purple.* Vespers of it, with com. of S. Valentine, and the common commemorations.
- 14 *Monday*, S. Valentine M *red.*
- 15 *Shrove Tuesday*, SS. Faustina and Jovita MM *red.*
- 16 *Ash Wednesday*, of the feria, *purple.* Fast, and so is every day, except Sundays abstinence; during the penitential time of Lent.
- 17 *Thursday*

- 17 *Thursday*, of the feria, *purple*.
 18 *Friday* of the feria, *purple*. M f q nn.
 19 *Saturday* of the feria, *purple*.
 20 1 **SUNDAY** of Lent, *fd purple*. Vespers of it, with the common commemorations, *A plenary indulgence, and till next Sunday inclusive*.
 21 *Monday* of the feria, *purple*.
 22 *Tuesday*, S. Peter's Chair at Antioch, *gr d white*.
 23 *Wednesday*, Ember-day, and vigil, of the feria, *purple*.
 24 *Thursday*, S. MATHIAS Ap. d 2 cl *red*. [Vespers the second of him, and com of the feria.] At the chapels Compline.
 25 *Friday*, Ember-day of the feria, *purple*.
 26 *Saturday*, Ember-day of Saturday, *purple f M 11 m*.
 27 2 **SUNDAY** of Lent, *fd purple*. Vespers of it, with the common commemorations.
 28 *Monday* of the feria, *purple*.

The Martyrdom of St. Genesius, a Comedian, Anno 286.

GENESIUS was a comedian at Rome in the company of the comedians of the Emperor. He excelled in his art. When he sung upon the Theatre, he charmed, by the beauty and strength of his voice; and when he acted his parts, he represented them to the life in a surprising manner: nothing was more natural or resembling, than the copies he drew of the manners of men, and especially of the ridiculousness of most part of their actions. *Dioclesian* being one day at the Comedy, *Genesius* knowing the prince mortally hated the christians, thought a piece in which the mysteries of their religion was acted, would please him infinitely. He therefore appeared in a bed. How sick I am, my friends, cries he, I shall die of it; I feel a dreadful heaviness upon my stomach, cannot you take it from me,

me, and make me lighter? Those that were about his bed said to him, what wouldst thou have us do to thee, and how shall we make thee lighter? Are we carpenters or joiners, and wouldst thou have us use the plane upon thee? These silly jokes made the people laugh. You understand nothing of it, says *Genesius*, and that is not what I ask; as I find my end drawing near, I would at least die a Christian. And why, the other actors replied? Because, answered *Genesius*, at my death God may receive me into his paradise, as a deserter of the party of your gods. They then feigned to go and fetch a priest and an exorcist, and two comedians representing the personages of those two ministers of the church, placing themselves at the pillow of that pretended sick man, they said to him, what wouldst thou have of us, my son, and why hast thou sent for us? Then *Genesius* suddenly changed by a miraculous effect of grace, answered, no more by play or feint, but very seriously and with all his heart: I have had you called to receive the grace of Jesus Christ by your ministry, that receiving a new birth in the Holy Baptism, I may be purified from all my sins, and discharged from the weight of my iniquities. They perform the ceremonies of baptism, and vest the neophyte with a white robe; then some soldiers, who said they were sent by the prefect of *Rome*, seize him, feigning to ill treat him, and led him to the emperor, who laughed with all his might, when he saw what commonly passed at the taking of the holy martyrs, was performed in so lively a manner. To continue the play, *Dioclesian* pretending to be very angry, asked him if it were true that he was a christian.

M A R C H has XXXI Days.

1 *Tuesday* of the feria, *purple*.

2 *Wednesday* of the feria, *purple*.

3 *Thursday*

- 3 *Thursday* of the feria, *purple*.
 4 *Friday*, S. Casimir, C *sd white*,
 5 *Saturday* of it, *purple*. M l q 10 m.
 6 3 SUNDAY of Lent *sd purple*. Vespers the first of
 S. Thomas of Aquine, com. of Sunday, and S.
 Perpetua, &c. VM.
 7 *Monday*, S. Thomas of Aquine, CD *d white*.
 8 *Tuesday*, S. John de Deo C *d white*.
 9 *Wednesday*, S. Frances Wid. *d white*.
 10 *Thursday*, the Forty Martyrs *sd red*.
 11 *Friday* of the feria, *purple*.
 12 *Saturday*, S. Gregory P CD *d white*. n M 10 m.
 13 4 SUNDAY of Lent, *sd purple*. Vespers of it, with
 the common commemorations.
 14 *Monday* of the feria, *purple*.
 15 *Tuesday* of the feria, *purple*.
 16 *Wednesday* of the feria, *purple*.
 17 *Thursday*, S. Patrick BC *sd white*.
 18 *Friday* of the feria, *purple*.
 19 *Saturday* S. JOSEPH Patriarch, C *d 2 cl white*.
 [Vespers second of him, with com. of Passion-Sun-
 day.] At the chapels, Compline.
 20 Passion-SUNDAY, *sd purple*. Vespers the first of
 S. Benedict, with com. of Sunday, M f q 9 m.
 21 *Monday* S. Benedict Ab. C *d white*.
 22 *Tuesday* of the feria, *purple*.
 23 *Wednesday* of the feria, *purple*.
 24 *Thursday* of the feria, *purple*.
 25 *Friday*, ANNUNCIATION of BV Mary *d 2 cl*
white. [Vespers the second of it, com. of the Fri-
 day.] At the chapels, Compline.
 26 *Saturday*, VII Dolours of B VM *gr d white*.
 27 Palm-SUNDAY, *sd purple*. Vespers of it. *A plenary*
indulgence, and till Low Sunday inclusive, f M 11 n.
 28 *Monday* of the feria, *purple*.
 29 *Tuesday* of the feria, *purple*.
 30 *Wednesday* of the feria, *purple*. Tenebræ.
 31 Maundy-Thursday *d 1 cl white*. Tenebræ.

The Martyrdom of St. Genesius continued.

TO which *Genesius* answered in these very terms; my lord, and you grandees of the empire, officers of the prince's house, courtiers, and citizens, be attentive to my words: I had conceived so great a horror of the christians, that meeting them was always a dreadful presage to me; their name was become so odious to me, that I could not avoid shuddering when I only heard it pronounced; and I took an extreme pleasure in going to insult those even in the midst of torments, who were giving their life in defence of that name. This unjust aversion proceeded so far, and inspired me with such unreasonable sentiments, that I could not bear those to whom blood and nature united me, not even those to whom I owed my birth. It was enough for me that they were christians, to become the object of my hatred; their most holy mysteries seemed to me no less worthy of laughter than their persons were of contempt. This made me carefully study their ceremonies, and the different practices of their religion to turn them into ridicule, and to compose comic pieces of them to divert you. But, O surprising wonder! the very moment the water of baptism had touched my body, and the question was asked me if I believed, I had answered, I believe, that moment, I say, I perceived a company of angels glittering with light, descending from heaven, and stopping about me: they read in a book all the sins I have committed since my infancy, and then plunged that book in the water of the font where I still was, from whence withdrawing it, they shewed me the leaves as white as snow, without any appearance that they had ever been written upon. You therefore, O Emperor and Romans, that hear me, you that have so many times applauded the profanations I made of

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those sacred mysteries, begin to day to reverence them with me; believe that Jesus Christ is the true God, that he is the light, the truth, and goodness itself; by him you may hope the pardon of your sins. *Dio-
clesian*, quite boiling with wrath and spite, delivered him to *Plautian*, prefect of the pretorium, after breaking many sticks upon his body. *Plautian* trying in vain to force him to sacrifice to the gods, caused his sides to be torn and burnt. During his torments, he continually repeated, there is no other sovereign Lord of the world, but he whom I have had the happiness to see. I adore him, and acknowledge him for my God; and tho' I should be put to death a thousand times for him, I would die as often with joy. Torments shall never be able to take his holy name from my mouth. How sorry I am for having known him so late; what sorrow my past errors give me, that I have blasphemed that adorable name so long; how could I have had such horror of the christians, who now put all my happiness in dying a christian? In fine, *Plautian* ordered his head to be cut off the 25th of *August*.

A P R I L has XXX Days.

- 1 Good-Friday, d i cl black. Tenebræ.
- 2 Holy Saturday, d i cl white
- 3 EASTER-SUNDAY d i cl white. Vespers of it.
After Compline Anth. *Regina Cæli*. M l q 5 e.
- 4 EASTER-MONDAY d i cl white. Vespers of it.
- 5 EASTER-TUESDAY d i cl white. Vespers of it.
- 6 Wednesday of the Octave, sd white.
- 7 Thursday of the Octave, sd white.
- 8 Friday abst. of the Octave, sd white.
- 9 Saturday abst. of the Octave, sd white.

- 10 LOW-SUNDAY, d *white*. Vespers of it, com of S. Leo. n M 12 n.
- 11 Monday S. Leo PCD d *white*.
- 12 Tuesday S. Francis of Paula C d *white*. (2 inst.)
- 13 Wednesday S. Hermenegild M fd *red*.
- 14 Thursday S. Isidore BCD d *white*. (4 inst)
- 15 Friday abst. S. Vincent Ferrer C d *white*. (5 inst.)
- 16 Saturday abst. of our B. Lady, *white*.
- 17 2 SUNDAY after Easter, fd *white*. Vespers of it, com of the Cross.
- 18 Monday of the feria, *white*.
- 19 Tuesday of the feria, *white*. M f q 3 m.
- 20 Wednesday of the feria, *white*. Term begins.
- 21 Thursday S. Anselm BCD d *white*.
- 22 Friday abst. SS. Soter and Caius BB MM fd *red*.
- 23 Saturday abst. S. GEORGE M Patron of England, d 1 cl with an octave, *red*. Vespers the second of him, com of S. Fidelis, and of Sunday.
- 24 3 SUNDAY after Easter, S. Fidelis a Sigmaringa M d *red*. Vespers the first of S. Mark, com of S. Fedelis.
- 25 Monday abst. S. Mark Evang. d 2 cl *red*. The long litanies are to be said, *purple*.
- 26 Tuesday, SS. Cletus and Marcell. BB MM fd *red*. f M 10 m.
- 27 Wednesday of the Octave, fd *red*.
- 28 Thursday of the Octave, fd *red*.
- 29 Friday abst. S. Peter M d *red*.
- 30 Saturday abst. Octave-day of S, George, d *red*.

The Martyrdom of St. Maurice and his Companions, Anno 286. And the Letter of Bishop Eucher to Bishop Salvius.

Eucher to my blessed lord and father in Jesus Christ, Salvius Bishop.

I Send to your beatitude a faithful relation of the death of our illustrious Martyrs. If I have taken
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the pen to write the circumstances of a combat so glorious to Jesus Christ, it was only for fear the memory of it should happen to be insensibly effaced by time. Moreover I receive them from authors worthy of credit, even from those who assured me they had learnt them from the holy man *Isaac*, Bishop of *Geneva*, to whom the blessed *Theodore*, Bishop of *Sion*, had related them. Thus seeing the faithful come in crouds from the most distant provinces to the tombs of these Saints, to offer gold, silver, and other precious things, we bring this history thither, which we lay at their feet, and take the liberty to present it to them under your auspices, entreating them to be pleased to grant us their protection. And you, our most honoured father, and at the same time our most dear brother in Jesus Christ, refuse not to give us some share in your remembrance; especially begging it of you on this solemn day, which you celebrate every year to the honour of those illustrious soldiers, and every time you pray before their holy relics.

The Martyrdom of the Saints of Agaune.

WE are willing to leave to posterity the history of the martyrdom of those generous soldiers, who in the fields of *Agaune* gave their lives for Jesus Christ. The greatness of the subject invites us to it, and we find ourselves inclined thereto, by a desire of contributing to the glory of so many saints, for which we shall labour with so much the more solidity, as we are certain the recital we are about to make is taken from very authentic memoirs. Indeed the tradition of it could not yet be weakened by the length of time, and we almost join those who were the witnesses of it. In fine, we do ourselves a sensible pleasure in publishing the happiness of *Agaune*, and in gratifying the faithful people who dwell there; for if those cities
which

which have the honour to be the depositaries of the sacred spoils of one martyr, are regarded with a kind of religious veneration, what respect ought we not to have for a place consecrated by the blood of above six thousand martyrs. When the world groaned under the tyranny of *Dioclesian* and *Maximian*, heaven was peopled with martyrs. All the provinces of the empire sent them thither in multitudes, and no day passed without many falling under the edge of the sword. *Maximian* signalised himself on this occasion; and as he far exceeded his colleague in avarice, cruelty, and impurity, so he surpassed him in his attachment to the execrable worship of his gods, and by his hatred of the true God: so that he armed, to speak thus, all his impiety for the ruin and destruction of the christian name. When any one presumed to profess christianity openly, his house was soon surrounded with soldiers, who took him from the arms of his family, and dragged him to punishment. In fine, the tyrant had it so at heart to abolish the religion of Jesus Christ, that he made a shameful truce with the barbarians, that he might apply himself entirely to the persecution of the faithful.

M A Y has XXXI Days.

- 1 4 SUNDAY after Easter, SS. PHILIP and JAMES Ap d 2 cl red. Vespers the second of them, com of S. Athanasius, and of Sunday.
- 2 Monday, S. Athanasius BCD d white. Ml q 12 n.
- 3 Tuesday, INVENTION of H. CROSS d 2 cl red. Vespers the second of it, com of S. Monica.
- 4 Wednesday S. Monica Wid. d white.
- 5 Thursday, S. Catharine of Siena V d white.
- 6 Friday abst. S. John Evang. before the Latin Gate, gr d red.

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7 Saturday

- 7 *Saturday* abst. S. Stanislaus BM d *red*.
- 8 5 **SUNDAY** after Easter, Aparition of S. Michael Archangel gr d *white*. Vespers the second of it, com of S. Gregory, and of Sunday.
- 9 *Monday* abst. Rogation-day, S. Gregory Nazianzen BCD d *white*. This and the two days following the long Litanies are to be said, *purple*.
- 10 *Tuesday* abst, Rogation-day, S. Antonine BC fd *white*. n M 3 e.
- 11 *Wednesday* abst. Rogation-day and vigil, S. Pius 5 PC fd *white*.
- 12 *Thursday*, ASCENSION of our LORD d i cl *white*. Vespers of it, com of S. Neri. After the gospel the Paschal candle is to be extinguished and taken away.
- 13 *Friday* abst. SS. Neri, &c. MM fd *red*. (Yesterday)
- 14 *Saturday* abst. of the Octave, fd *white*.
- 15 **SUNDAY** within the Octave of Ascension, fd *white*. Vespers of it, com of S. Ubald, and of the Oct.
- 16 *Monday* S. Vbald BC fd *white*. Term ends.
- 17 *Tuesday* of the Octave, fd *white*.
- 18 *Wednesday*, S. Venantius M fd *red*. M f q 7 e.
- 19 *Thursday*, Octave day of Ascens. d *white*.
- 20 *Friday* abst. S. Bernardine C fd *white*.
- 21 *Saturday* fast, Vigil of Pentecost, fd *red*.
- 22 **WHIT-SUNDAY** d i cl *red*. Vespers of it. *A plenary indulgence, and till Trinity Sunday inclusive.*
- 23 **WHIT-MONDAY** d i cl *red*. Vespers of it.
- 24 **WHIT-TUESDAY** d i cl *red*. Vespers of it.
- 25 *Wednesday* fast. Ember-day of the Oct. fd *red*. f M 5 e.
- 26 *Thursday* of the Octave, fd *red*.
- 27 *Friday* fast, Ember-day of the Octave, fd *red*.
- 28 *Saturday* fast, Ember-day of the Octave, fd *red*.
- 29 **TRINITY-SUNDAY** d 2 cl *white*. Vespers of it, com of S Augustine. After compline, Anth. *Salva Regina*.

30 Monday S. Augustine BC Apost. of Eng. d z d
with an Octave, *white*. (26 inst.)

31 Tuesday S. Peter Celestine PC d *white*. (19 inst.)

The Martyrdom of St. Maurice, &c. continued.

THERE was then in the army a legion called the *Thebean*. A legion consisted of 6600 effective men. This *Maximian* had brought from one of the eastern provinces, where it was quartered. and with this new reinforcement he might have defeated his enemy, if the unjust passion which animated him against the christians, had not made him prefer the cruel pleasure of shedding their blood to the glory of conquering the enemies of the empire. For this *Thebean* legion was wholly composed of brave men, of a tried valour, intrepid in danger, and who for the most part were grown old in the service; moreover being faithful to Jesus Christ, they were immoveable in their faith, and knew how to pay to God what belonged to God, at the same time paying to Cæsar what belonged to Cæsar. The emperor having ordered them with other troops against the christians, whom he caused to be taken every where and lead to death, they declared plainly that they could not obey such unjust orders, and that they were not come to be the ministers of the cruelty of the prince, but to help him to obtain victories. *Maximian* was not far from the camp, for he had retired to *Martigny*, where he rested after his long march. But at the first news he received of that generous resistance of the *Thebean* legion, he ran full of rage, and breathing but blood and vengeance. But before I proceed, I must give a plan of the place where that legion was encamped. *Againe* is about sixty miles from *Geneva*, and fourteen from the *Lemon-lake*. It is situated in a valley amidst the *Alps*, whose points surround

surround it on every side. The *Rhone* which flows across it, leaves upon its two banks but a narrow and difficult way, rocks advancing on both sides of its bed to the very edges of it. But after passing this long defile, the foot of the mountains beginning to make room to the right and left, form a circle including a very extensive plain, in the midst of which is the village of *Againe*. There the *Thebean* legion had retired, after making its declaration, that it could not defer to the cruel orders of the emperor. The fury this had excited in the mind of that prince was so violent, that he instantly ordered the legion to be decimated. that those whom the lot had spared, intimidated by the danger they had avoided, and by the sight of their companions slain before their eyes, might resolve to obey; but neither that sorrowful sight, nor the fear of a like destiny, could shake them. They all cried aloud, that their hands should never be seen defiled with the murder of their brethren, nor smearing with their innocent blood; that they detested the impious worship of idols, they were adorers of the true God, and they would endure the last extremities, and death itself, rather than do the least thing contrary to the religion they professed. This being told *Maximian*, he ordered the legion to be decimated again, and then they should continue to force the rest to execute his first orders. The legion was decimated again; but the rest without being astonished, persevered constantly in the same refusal, the officers and soldiers exhorting one another to stand firm in so brave a resolution. But he that inspired them most with this admirable firmness, was *St. Maurice* their colonel, with *Exuperus* field-marshal, and *Candidius* provost of the legion. These three officers ceased not to represent to them the holiness of the oath they had taken to Jesus Christ, and the fidelity they owed to him as their emperor, that it was noble to die for the defence of the law of God;

God; that the example of their companions, whom they saw stretched upon the dust, as so many victims sacrificed to the glory of that great God, ought wonderfully to encourage them; that from the height of heaven, where they had just ascended, they stretched out their hand to them, and shewed them crowns resembling those they saw shining upon their heads. Those three great men had no difficulty to kindle in the hearts of their soldiers, that divine fire they burnt with themselves. All sighed after martyrdom. Thus animated with that fine fire, they caused a writing to be presented to *Maximian*, conceived nearly in these terms.

J U N E has XXX Days.

- 1 *Wednesday*, S. Philip Neri C d *white*. (27 May)
M l q 8 n.
- 2 *Thursday*, CORPUS CHRISTI d i cl *white*. Vespers of it, com of the Octav day of S. Augustin. A plenary Indulgence, and during the octave.
- 3 *Friday* fast, of the octave, fd *white*. Term begins.
- 4 *Saturday* abst. of the octave, fd *white*.
- 5 2 SUNDAY after Pent. and within the octave, fd. *white*. Vespers the first of S. Norbert, com of Sunday, and of the octave.
- 6 *Monday*, S. Norbert BC d *white*.
- 7 *Tuesday* of the octave, fd *white*.
- 8 *Wednesday* of the octave, fd *white*.
- 9 *Thursday* Octave-day of Corpus Christi d *white*.
f M 6 m.
- 10 *Friday* fast, S. Margaret Q wid fd *white*.
- 11 *Saturday* abst. S. Barnabas Ap gr d *red*.
- 12 3 SUNDAY after Pent. S. John a S. Facundo C d *white*. Vespers the second of him to the little chapter,

- chapter, and then the first of S. Anthony, with
com of S. John, and of Sunday.
- 13 *Monday*, S. Anthony of Padua C d *white*.
- 14 *Tuesday*, S. Basil BCD d *white*.
- 15 *Wednesday*, SS. Neri, Achilles, &c. MM fd *red*.
(12 May)
- 16 *Thursday*, S. Mary Magdalen of Pazzi V fd *white*.
(25 May)
- 17 *Friday*, fast, of the feria, *green*. M f q 7 m.
- 18 *Saturday*, abst. of our B. Lady, *white*.
- 19 4 SUNDAY after Pent. S. Julian of Falconer V
d *white*. Vespers the second of her, com of Sun-
day, and of S. Silverius.
- 20 *Monday*, S. Silverius PM *red*.
- 21 *Tuesday*, of the feria, *green*.
- 22 *Wednesday*, S. Paulin BC *white*. Term ends.
- 23 *Thursday*, fast of the vigil, *purple*. f M 12 n.
- 24 *Friday*, abst. NATIVITY of S. JOHN BAP-
TIST d 1 cl *white*. Vespers of it.
- 25 *Saturday*, abst. of the octave, fd *white*.
- 26 5 SUNDAY after Pent. S. John and Paul MM
d *red*. Vespers of them, com of the octave.
- 27 *Monday*, of the octave, fd *white*.
- 28 *Tuesday*, fast, vigil, S. Leo PC fd *white*.
- 29 *Wednesday*, SS. PETER and PAUL Ap d 1 cl *red*.
Vespers the second of them. A plenary Indul-
gence, and during the octave.
- 30 *Thursday*, Commemoration of S. Paul Ap d *red*.

The Martyrdom of St. Maurice, &c. continued.

“ **L**ORD, we are your soldiers, it is true, but we
“ are also the servants of the true God, and
“ we glory in this confession. You have honoured us
“ with the military, but we owe to God the inesti-
“ mable gift of innocence. We receive pay from
“ you

“ you as a recompence due to our labours ; but we hold
“ our life from God as a gift purely gratis, and which
“ we can never merit. We are therefore no longer
“ permitted to obey our Emperor, when our God for-
“ bids us : yes, lord, our God, and yours. Com-
“ mand us just things, you will find us submissive,
“ obedient, and ready to undertake all for your ser-
“ vice and glory. Shew us the enemy, and we will
“ promise you his defeat ; our hands only wait your
“ order, to be dipt in his blood ; but we will never
“ shed that of our brethren, your subjects. Did we
“ take arms to exterminate the *Romans*, or to defend
“ them ? And is it not for justice, for the preservation
“ of the empire, and to maintain tranquility in it,
“ that we fought till now ? This has always been
“ the price, as well as the motive, of so many dangers
“ to which we daily expose ourselves. But in fine,
“ my lord, if we fail in the fidelity we have promis-
“ ed to God, what security will you have for our
“ keeping that which we have sworn to you ? A dou-
“ ble oath binds us to God, and to our emperor : if
“ we violate the first, the second ought to cost us lit-
“ tle to break. You command us to slay christians,
“ why do you not employ your other soldiers in that
“ great exploit ? They served you so well when you
“ ordered them to put our companions to the sword.
“ Why do you wait to do the same to us, who stops
“ you ? We confess one God, the creator of all things,
“ and one Jesus Christ his son, and God as his fa-
“ ther. We have seen our dear companions expire
“ under the murdering steel of your executioners,
“ and we are quite covered with their blood. Did
“ you see us shed the least tear ; did we give the
“ smallest sigh ; were you told that we deplore their
“ premature death ? On the contrary we accompanied
“ it with our vows, with a thousand marks of joy.
“ We envy them, we esteem them happy for being
“ found

“ found worthy to suffer for their God. Moreover,
 “ let nothing be apprehended from our despair : the
 “ fear of death will not arm our hands to refuse that
 “ which shall be intended for us ; and our emperor,
 “ tho’ bent upon our destruction, shall not be less re-
 “ spected by us. We shall not parry the strokes he
 “ orders to be given us, nor shall we make use
 “ of our arms to hinder the execution of his orders,
 “ how unjust soever they be. We chuse, therefore,
 “ rather to die ourselves, than to do the least evil to
 “ our brethren ; and between dying innocent and living
 “ guilty, there is no hesitating in the choice. In fine
 “ we are christians, we cannot resolve to shed the
 “ blood of christians.”

Maximian having ordered this letter to be read,
 equally strong and respectful, and no longer hoping
 to be able to overcome the constancy of those ge-
 nerous christians, resolved to put them all to the sword.
 Our saints seeing the soldiers approach with drawn
 swords, laid down their arms ; and presenting their
 necks to the executioners, they received the mortal
 stroke without uttering the least complaint. They
 could have sold their lives very dear. And being
 powerful in their number and valour, they could have
 made the soldiers that massacred them sensible, that it
 was not very easy to deprive them of it. But remem-
 bering that he whom they adored, and for whose love
 they died, like a peaceable lamb had not even open-
 ed his mouth to complain of the injustice of his ene-
 mies, they suffered themselves to be torn to pieces as
 innocent sheep, assaulted by a company of hungry
 wolves in a lonesome place. The earth in an instant
 was covered with bodies either dead, or dying, and
 with long rivers of blood flowing on every side.

J U L Y has XXXI Days.

1 Friday, fast, Octave-day of S John Bapt. d. *white*.
 2 Saturday,

- 2 *Saturday*, abst. visitation of BV Mary, gr d *white*.
- 3 6 SUNDAY after Pent. *fd red*. Vespers of it, commemoration of the octave.
- 4 *Monday* of the octave of Ap. *fd red*.
- 5 *Tuesday* of the octave, *fd red*.
- 6 *Wednesday*, Octave day of Apostles, d *red*.
- 7 *Thursday* of the feria, *green*.
- 8 *Friday* fast, S. Elizabeth Q. wid *fd white*. n M 6 e.
- 9 *Saturday* abst. of our B. Lady, *white*.
- 10 7 SUNDAY after Pent. *fd green* Vespers of it, com of VII brethren, of S. Pius PM, and common commem.
- 11 *Monday*, VII brethren Martyrs, *fd red*.
- 12 *Tuesday*, S. John Gualbert Ab C d *white*,
- 13 *Wednesday*, S. Anacleto PM *fd red*.
- 14 *Thursday*, S. Bonaventure BCD d *white*.
- 15 *Friday*, fast, S. Henry Emp C *fd white*.
- 16 *Saturday*, abst. BV Mary of Mount Carmel gr d *white*. M f q 5 e.
- 17 8 SUNDAY after Pent. *fd green*. Vespers the first of S. Camillus, com of Sunday, and of S. Symphorosa, &c. M.
- 18 *Monday*, S. Camillus de Lellis C d *white*.
- 19 *Tuesday*. S. Vincent a Paulo C d *white*.
- 20 *Wednesday*, S. Jerome Emilian C d *white*.
- 21 *Thursday*, S. Alexius C *fd white*. (17 inst.)
- 22 *Friday*, fast, S. Mary Magdalen d *white*.
- 23 *Saturday*, fast, vigil, S. Apollinaris BM d *red*. f M 7 m.
- 24 9 SUNDAY after Pent. *fd green*. Vespers the first of S. James, com of Sunday.
- 25 *Monday*, S. JAMES Ap d 2 cl *red*. Vespers the second of him, com of S. Anne.
- 26 *Tuesday*, S. ANNE, Mother of BV Mary, gr. d *white*. Vespers the second of her, com of S. Pantaleon.
- 27 *Wednesday*, S. Pantaleon M *red*.
- 28 *Thursday*, S. Nazary, &c. MM *fd red*.

29 Friday, fast, S. Martha V *sd white*.

30 Saturday, abst. of our B. Lady, *white*. M I q 8 m.

31 10 SUNDAY after Pent. S. Ignatius C *d white*.

Vespers the first of S. Peter, with com of S. Paul, of S. Ignatius, of Sunday, and of holy Machabees, MM.

The Martyrdom of St. Maurice, &c. concluded.

WHAT tyrant, how thirsty of blood soever he were, ever made such torrents roll thus upon the sand? Were so many criminals ever punished at once by one single sentence? However tho' a crime committed by a multitude of guilty, remains almost always unpunished, yet here the multitude cannot save even the innocent. Thus a single man abusing his power, makes a whole people of saints perish by a single word. Thus that legion of mortal angels was extinguished in its blood; but we ought to believe it went that very moment to join the heavenly spirits, to praise and bless the Lord of hosts for ever. The martyr *Victor* was not of the legion, he even no longer bore arms; but having obtained letters of a veteran, he had retired into the country. As he was travelling chance led him into the camp of *Maximian*, the day of that horrible expedition we have just mentioned. There he found the performers of it making great cheer. They had obtained the spoils of the martyrs for a recompence of their infamous cruelty, and having equally shared them, they were rejoicing for that good fortune. They had no sooner perceived *Victor*, than they invited him to sit down to table with them. Full of wine, and still more intoxicated with a foolish joy, they told him what had happened. But he shuddering with horror, and detesting those murderers within

within his mind, he could not resolve to touch victuals sprinkled with human blood. He hastily arose, and fleeing so dreadful a meal, he was already meditating his retreat, when the soldiers perceiving it, they asked him briskly if he was a christian. Yes I am, says he, and shall be so, with the grace of God, as long as I live. He had no sooner uttered these words, than they fell upon him, and massacred him. However we could not know the names of that great number of martyrs, except these three, viz. *S. Maurice*, *S. Exuperus*, and *S. Candidus*, with all the enquiry we could make. Indeed the city of *Solura* still preserves the memory of *Victor* and *Ursus*, commonly held to be two soldiers of that blessed legion, and who endured martyrdom in that city. I must now relate, for the satisfaction of the readers, what was the tragical and dreadful end of the tyrant. He would form a design, to his own misfortune, of destroying *Constantine* his son-in-law, who after the death of his father had been raised to the empire. But that new emperor having discovered his bad intention, and escaped the ambush *Maximian* had laid for him, he surpris'd himself in *Mersailles*; and having secured his person, he caused him to be strangled. Thus ended his life by a death worthy of it, who was one of the most wicked men that ever ascended the throne of the Cæsars. As to the blessed martyrs of *Agaune*, tradition teaches us, that many years after their passage into heaven, *Theodore*, the holy bishop of *Sion*, had a revelation of the place which contained their sacred bodies, and caused a very fine church to be built there. During its building, an affair happened which we must not omit to relate. Among the workmen employed there, was a pagan. One Sunday whilst the christians were at the divine service, he alone without respect for the day obstinately continued his labour. But a company of those holy martyrs appearing to him surrounded with

a great light, he was seized by invifible hands, and tormented a long time. In the mean while the martyrs prefent at his punifhment reproached him for his impiety, and his boldnefs in putting his profane and idolatrous hands to a work, defigned for a temple to the living God. That poor man frightened by this vifion, intimidated with this reprimand, but much more fenfibly affected ftill with the ftripes he had received, ran to the afsembly of the faithful, and became a chriftian. I will alfo add a miracle known and averred by all the province. The wife of *Quincius*, a perfon confiderable for his rank, was fo very paralytic, that fhe had no longer the ufe of her legs. She defired to be taken to *Agaune*, hoping to recover her health there by the interceffion of the holy martyrs. In effect, having obtained permiffion of her husband, fhe was no fooner carried into the church, than her half dead limbs recovered new life. She returned on foot to the inn; and fhe carries now wherever fhe goes a vifible and authentic testimony of the power thofe illuftrious legionaries have with God. We fhall fay nothing of feveral other miracles daily wrought by their interceffion.

AUGUST has XXXI Days.

- 1 *Monday*, S. Peter in chains, gr d *white*.
- 2 *Tuesday*, S. Stephen PM *red*.
- 3 *Wednesday*, invention of S. Stephen 1 M fd *red*.
- 4 *Thursday*, S. Dominick C d *white*.
- 5 *Friday*, faft, BV Mary at Nives, gr d *white*.
- 6 *Saturday*, abft. Transfig. of our Lord, gr d *white*.
- 7 11 *SUNDAY* after Pent. S. Cajetan C d *white*.
Vefpers the fecond of him, com of Sunday, and
of S. Cyriac, n M n n.

8 *Monday*,

- 8 *Monday*, S. Cyriac, &c. MM *fd red.*
 9 *Tuesday*, fast, of the vigil, *purple.*
 10 *Wednesday*, S. LAURENCE M d 2 cl *red.* Vespers the second of him, com of SS. Tiburtius, &c. MM.
 11 *Thursday* of the oct. of S. Laurence, *fd red.*
 12 *Friday*, fast, S. Clare V d *white.*
 13 *Saturday*, fast, vigil, of the octave, *fd red.*
 14 12 SUNDAY after Pent. *fd red.* Vespers the first of the Assumption, no com. M f q 12 n.
 15 *Monday*, ASSUMPTION of BV Mary d 1 cl *white.* Vespers the second of it, com. of S. Hyacinth. A plenary Indulgence, and during the octave.
 16 *Tuesday*, S. Hyacinth C d *white.*
 17 *Wednesday*, Octave-day of S. Laurence, d *red.*
 18 *Thursday* of the octave of Assumpt. *fd white.*
 19 *Friday*, fast, of the octave, *fd white.*
 20 *Saturday*, abst. S. Bernard Ab C d *white.*
 21 13 SUNDAY after Pent. S. JOACHIM C father of BV Mary gr d *white.* Vespers the second of him, com of the Octave-day of Assumpt. *as in the first Vespers of Assumpt.* of Sunday, and of SS Timothy, &c. MM. f m 3 e.
 22 *Monday*, Octave-day of Assumption, d *white.*
 23 *Tuesday*, fast vigil, S. Philip Benitius C d *white.*
 24 *Wednesday*, S. BARTHOLOMEW Ap d 2 cl *red.* Vespers the second of him, com of S. Lewis.
 25 *Thursday*, S. Lewis K C *fd white.*
 26 *Friday*, fast, S. Jane Frances wid d *white.* (21 inst.)
 27 *Saturday*, abst. S. Joseph Calasancius C d *white.*
 28 14 SUNDAY after Pent. S. Augustin BCD d *white.* Vespers the second of him to the little chapter, and then the first of the decollation, com of S. Augustin, of Sunday, and of S. Sabina VM. M l q 12 n.
 29 *Monday*, Decollation of S. John Baptist, d *red.*

30 Tuesday, S. Rose of Lima V d *white*.

31 Wednesday, S. Raymund Nonnatus C d *white*.

*The Martyrdom of SS. Rogatian and Donation, in the
time of the Emperors Diocletian and Maximian.*

IT is very profitable to present to the christians the glorious combats of the martyrs, and to quench the pious thirst of their souls, to use this expression, with that precious blood. The pastors make use of these great examples in their instructions to the people amidst the holy martyrs; and the faithful comprehending the advantage and solid gain found in dying for Jesus Christ, even wish for the same lot. The emperors continuing at *Rome* their brutal persecution against the christians, and desiring to reduce the true religion under their idolatry, sent to the prefect of *Gaul* a strict order to make the statues of *Jupiter* and *Apollo* be adored in all the extent of his department: giving their word that those who consented to the profane worship of those false gods, or rather real devils, should be established upon the state; endeavouring thus to excite covetousness so natural to the human heart, and thinking to seduce those by benefits, who were invincible to discourses. The same edict gave sentence against those that should persist in confessing the name of Jesus Christ. There was then at *Nantes* a young man called *Donatian*, illustrious by his birth, but more so by his faith: who had subdued the passions of youth by the maturity of his mind, and who supported and guided by the fear of the Lord, repulsed the temptations of the wicked spirit with a wonderful courage and fidelity. He had passed from idolatry to the christian religion: purified thus with the water of baptism, penetrated with the holy mysteries, and

and armed with the science of God, he made the triumph of Jesus Christ resound aloud every where in his own person : and for fear of burying the talent which God had entrusted with him, he continually cast the happy seeds of our faith into the hearts of the gentiles. The ardour of his holiness, and the grace of his eloquence, very soon drew over his brother *Rogatian*, who tho' the eldest in the order of nature, yet he always honoured the oldness of faith and religion in his younger. He even urged that dear brother to make him receive baptism before the persecution broke out, for fear that tempest should surprise him still a pagan or catechumen : wishing, he said, to combat, and be crowned like him. However the absence and flight of the priests was an obstacle to that desire ; but his blood gloriously supplied the water which failed him. In the mean time the persecutor entering into the city of *Nantes*, with all the apparatus of his ministry, was immediately excited to the slaughter by the inhabitants that surrounded him. Equitable judge, say they, you come happily to bring back that sect to the worship of the gods, which has left the Jews to follow the crucified. We acquaint you that *Donatian* is the first here on whom you ought to exercise the rigour of your judgment ; for not content with leaving our religion, his discourses here have also perverted his brother ; and they both despising with impunity the gods *Jupiter* and *Apollo*, which our invincible emperors adore, they make the ancient and public belief almost give way to their new and singular errors. You will be convinced of the truth of this relation, when you interrogate them.

S E P T E M B E R has XXX Days.

1 *Thursday*, S. Giles Ab C white.

2 *Friday*, fast, S. Stephen KC sd white.

3 *Saturday*

- 3 *Saturday* abst. of our B. Lady, *white*.
- 4 15 SUNDAY after Pent. fd *green*. Vespers of it, com of S. Laurence, and the common commem.
- 5 *Monday*, S. Laurence Justinian BC fd *white*.
- 6 *Tuesday* of the feria, *green*. n M 2 m.
- 7 *Wednesday* fast, of the feria, *green*.
- 8 *Thursday*, NATIVITY of BV MARY d 2 cl *white*. Vespers the second of it, com of S. Gorgonius M.
- 9 *Friday* fast, of the Octave, fd *white*.
- 10 *Saturday* abst. S. Nicholas Tolentine C d *white*.
- 11 16 SUNDAY after Pent. H. NAME of BV Mary, gr d *white*. Vespers of it, com of Sunday, and of the Octave.
- 12 *Monday* of the Octave, fd *white*.
- 13 *Tuesday* of the Octave, fd *white*. M f q 6 m.
- 14 *Wednesday*, Exaltation of H. Cross, gr d *red*.
- 15 *Thursday*, Octave-day of Nat. BVM d *white*.
- 16 *Friday* fast, SS. Cornelius, &c. BBMM fd *red*.
- 17 *Saturday* abst. Stigmas of S. Francis C d *white*.
- 18 17 SUNDAY after Pent S. Joseph à Cupertino, C d *white*. Vespers the second of him to the little chapter, and then the first of SS. Januarius, &c. com of S. Joseph, and of Sunday.
- 19 *Monday*, SS. Januarius, &c. MM d *red*.
- 20 *Tuesday* fast, SS. Eustachius, &c. MM d *red*. fM 1 m.
- 21 *Wednesday* fast, Ember day. S. MATTHEW Ap and Evang d 2 cl *red*. Vespers the second of him, com of S. Thomas, and of S. Maurice MM.
- 22 *Thursday*, S. Thomas de Villanova BC fd *white*.
- 23 *Friday* fast, Ember-day, S. Linus P M fd *red*.
- 24 *Saturday* fast, Ember-day, BV Mary of Mercy, gr d *white*.
- 25 18 SUNDAY after Pent, fd *green*. Vespers of it, com of SS. Cyprian, &c. and the common commem.
- 26 *Monday*, SS. Cyprian and Justina MM *red*.

27 *Tuesday*,

- 27 *Tuesday*, SS Cosmas and Damian MM fd red.
M l q 7 e.
28 *Thursday*, S. Wincefflaus M fd red.
29 *Thursday*, S. MICHAEL Archangel d 2 cl white.
Vespers the second of him, com of S. Jerome.
30 *Friday* fast, S. Jerome CD d white.

The Martyrdom of SS. Rogatlan, &c. continued.

THE prefect in a violent passion, cited immediately the accused to his tribunal, and spoke to him in this manner: *Donatian* we are told, that you not only do not acknowledge *Jupiter* and *Apollo*, those gods that gave you life, and preserve it for you; but that you even insult and blaspheme them; and preaching to the people I know not what other life, you draw many into the sect of the crucified. *Donatian* answered him, You speak more truly than you imagine, by reproaching me with desiring to withdraw many from their blindness, and bring them to the knowledge of the true God, who alone merits our adorations. The prefect said, Put an end to thy remonstrances, or thy life will very soon be taken from thee. *Donatian* answered, You will fall yourself into the misfortune with which you threaten me; you who buried in superstition, prefer the darkness of your opinions to the light of Jesus Christ, which you do not even see. Upon which the prefect in a fury, ordered him to be thrown into a den with irons on his feet, that the severity of this treatment might shake his faith, or at least be an example to prevent the spectators from imitating him. Then his brother being brought, the prefect began to use mild and poisoned caresses in his regard, knowing well that flattering and insinuating manners frequently soften those that are made

made obstinate by violence. *Rogatian*, says he, I hear you inconsiderately withdraw from the service of the gods, who have given you a birth with so much wit and wisdom; and I have a sensible regret, that after so many proofs you formerly gave of your judgment, you should let yourself be surprised by the imaginations of some frenetic persons. Do not you see, that for this God alone whom you confess, you incur the indignation of all others? But in fine, since you are not yet defiled with the baptism of the christians, if you are not obstinate in your first step, you may still hope for your fortune, to enter into the palace of the emperors, and the temples of the gods, a happy life, and even more honourable than what you have hitherto led. *Rogatian* replied, You are a great proficient in making bad promises, base judge as you are, who name your emperor before your gods. But what rank do those divinities hold in your temples, which are in effect inferiour to men, tho' in the main you have a great share in their misery; since if they be deaf by the matter they are composed of, you are deaf also in regard of the truth: if they have no life, you have no discernment. Is it not just, after all, that all those who adore stones, should become like them. The judge immediately said to his ministers, Lead this senseless disciple into prison to his master, that to-morrow the sword of justice may publickly avenge the injury done to our princes.

OCTOBER has XXXI Days.

1 Saturday abst. S. Remy BC sd *white*.

2 19 SUNDAY after Pent. Holy Rosary of BV gr d *white*. Vespers of it, com of Angel-guardians, and of Sunday.

3 Monday,

- 3 Monday, Holy Angel-guardians, d *white*. (yesterday)
- 4 Tuesday, S. Francis C d *white*.
- 5 Wednesday, SS. Placide, &c. MM *red*. n M 3 e.
- 6 Thursday, S. Bruno C d *white*.
- 7 Friday fast, S. Mark PC *white*.
- 8 Saturday abst. S. Brigit wid d *white*.
- 9 20 SUNDAY after Pent. 1d *green*. Vespers of it, com of S. Francis, and the common commem.
- 10 Monday, S. Francis Borgia C 1d *white*.
- 11 Tuesday, S. Denis, &c. MM 1d *red*.
- 12 Wednesday of the feria, *green*. M f q nn.
- 13 Thursday, S. Edward KC d 2 cl with an octave, *white*.
- 14 Friday fast, S. Calistus PM 1d *red*.
- 15 Saturday abst. S. Teresa V d *white*.
- 16 21 SUNDAY after Pent. 1d *white*. Vespers of it, com of S. Hedwige, and of the oct. of S. Edward.
- 17 Monday, S. Hedwige wid 1d *white*.
- 18 Tuesday, S. Luke Evangelist, d 2 cl *red*.
- 19 Wednesday, S. Peter of Alcantara, C d *white*, f M 2 e.
- 20 Thursday, Octave-day of S. Edward C d *white*.
- 21 Friday fast, SS. Ursula, &c. VV MM gr d *red*.
- 22 Saturday abst. S. John Cantius C 1d *white*.
- 23 22 SUNDAY after Pent. 1d *green*. Vespers of it, with the common commemorations.
- 24 Monday of the feria, *green*.
- 25 Tuesday, SS. Chrysanthus and Daria MM *red*.
- 26 Wednesday, S. Evaristus PM *red*.
- 27 Thursday fast, of the vigil, *purple*. M 1 q 3 e.
- 28 Friday abst. SS. SIMON and JUDE Ap d 2 cl *red*. Vespers the second of them, com of ven. Bede.
- 29 Saturday abst. venerable Bede C d *white*.
- 30 23 SUNDAY after Pent. 1d *green*. Vespers of it, with the common commemorations.
- 31 Monday fast, of the vigil, *purple*.

The Martyrdom of St. Rogatian, &c. concluded.

THUS did those two torches of the faith, shut up in a dark and obscure place, enlighten it more by their presence, than they suffered from the inconvenience of it. The blessed *Rogatian* grieved only to find himself still without baptism; it seemed to him however, that the embraces of his brother supplied the place of that salutary bath to him. *Donatian* on his side, touched with his affliction, poured himself out in prayer for his brother, and said, O Lord Jesus Christ, who in the order of thy justice makest sincere desires equal their effects; since in fine leaving us only the vows, thou hast reserved the execution to thyself; let the pure faith of *Rogatian* serve him for a baptism: and if it happen that the prefect should put us to death to-morrow, as he has resolved, let the blood of thy servant be to him a sacramental ablution and unction. Having finished this prayer, which came from the bottom of his heart, they watched all night; and the next day being come, they expected the hour of their death and their recompence. The prefect sitting upon his tribunal, as the day before, he would judge those holy confessors in the presence of all the people. They saw those objects of the joy of angels come from a mournful prison; the dry and barren ground of a den had produced those happy fruits of the church. The thorns of tribulation surrounded those sacred roses. In fine, in a body loaded with chains their soul was become more free and stronger to resist the tyrant. Do not expect, says he to them, that I shall begin again with you by mildness, the duty of my office would be interested at last thereby: and otherwise you have rendered yourselves unworthy of it by refusing to acknowledge the majesty of the gods; or what is still more criminal, by trampling it under

under foot, after having acknowledged it. The two martyrs answered him, Your wisdom, which is below all ignorance and stupidity, equals that of those senseless figures of stone and metal which you adore. For our parts, ours consist in resolving upon all the torments which the rage of your executioners can invent: we lose nothing in restoring our lives to him from whom we received them, and receiving in exchange the immense treasure and weight of glory which expects us. The prefect fuming with rage made them be stretched upon the rack, intending at least to break their bodies, if he could do nothing to their souls: and satisfying his fury so much the more, as the executioner would be a long time in tormenting them, without taking away their life. He ordered however that, after those long and cruel trials, their heads should be cut off. the executioner, by an unworthy complaisance for the prefect, which augmented the merit of those holy martyrs, plunged a lance into their throat before he finished them with his sword. Thus they both ascended into heaven. *Donatian* glorious for having gained his brother; and *Rogatian* happy in having attained like him to the crown of martyrdom; the one having been the cause of the salvation of the other, and his conversion being the recompence of the first. Supported by an abundant grace, fortified by the hopes of the reward which approached, they happily consummated their life by a salutary death, which makes them reign eternally with him, to whom be honour and glory in all ages of ages, *Amen.*

NOVEMBER has XXX Days.

1 Tuesday ALL SAINTS d i cl white. Vespers the
second of them, after *Benedicamus Domino* the Vespers
D pers

- pers of the dead are to be said, as a double. *A plenary indulgence, and during the octave.*
- 2 *Wednesday*, the Commemoration of all the faithful departed, d *black*.
 - 3 *Thursday*, of the octave of All Saints, fd *white*.
 - 4 *Friday* fast, S. Charles BC d *white*. n M 3 m.
 - 5 *Saturday* abst. of the octave, fd *white*.
 - 6 24 SUNDAY after Pent. fd *white*. Vespers of it, as on the fifth Sunday after Epiph. com of the oct.
 - 7 *Monday*, of the octave, fd *white*. Term begins.
 - 8 *Tuesday*, Octave-day of All Saints, d *white*.
 - 9 *Wednesday*, Dedicat. of S. Saviour's Church, d *white*.
 - 10 *Thursday*, S. Andrew Avellin C fd *white*. M f q 7 e.
 - 11 *Friday* fast, S. Martin BC d *white*.
 - 12 *Saturday* abst. S. Martin PM fd *red*.
 - 13 25 SUNDAY after Pent. fd *green*. Vespers of it, as on the sixth Sunday after Epiph. com of S. Didace, and the common commemorations.
 - 14 *Monday* S. Didace C fd *white*. (Yesterday.)
 - 15 *Tuesday*, S. Gertrude V d *white*.
 - 16 *Wednesday*, of the feria, *green*.
 - 17 *Thursday*, S. Gregory Thaumaturgus, BC fd *white*.
 - 18 *Friday* fast, Dedication of the church of the Apostles, d *white*. f M 6 m.
 - 19 *Saturday* abst. S. Elizabeth Wid. d *white*.
 - 20 26 SUNDAY and last after Pent. S. Edmund, KM gr d *red*. Vespers the first of the Presentation, with com of S. Edmund, and of the 24th Sunday after Pent.
 - 21 *Monday*, Presentation of BV Mary, gr d *white*.
 - 22 *Tuesday* S. Cecily VM d *red*.
 - 23 *Wednesday* S. Clement PM fd *red*.
 - 24 *Thursday* S. John of the Cross, C d *white*.
 - 25 *Friday* fast, S. Catharine VM d *red*.
 - 26 *Saturday* abst. S. Felix of Valois C d *white*. M l q 11 m.

- 27 1 SUNDAY of ADVENT *fd purple*. Vespers of it.
 28 *Monday*, of the feria, *purple*.
 29 *Tuesday* vigil fast, of the feria, *purple*.
 30 *Wednesday* S. ANDREW Ap. d 2 cl *red*. Vespers
 the second of him, com of the feria.

The Acts of St. Maximilian Martyr, Anno 295.

THE fourth of the ides of *March*, (12th of *March*) under the consulship of *Tuscius* and *Anulin*, at *Thebesta*, in *Numidia*, *Maximilian* being presented to the proconsul *Dion* by *Fabius Victor*, commissary of the army in *Africa*, *Pompejan*, solicitor of the emperor, said, The commissary *Fabius*, and *Valerian* his colleague, appointed by *Cesar* to enroll the new soldiers, have brought *Maximilian*, the son of *Victor*, and present him to be enrolled. And since he appears to me to be such as the ordinances require, I desire he may now be measured. The proconsul looking upon *Maximilian*, said to him, What do they call you? *Maximilian* answered: Why will you know my name? I declare to you that I will not be enrolled, because I am a Christian. The proconsul replied, It matters not, let them see however if he is of the requisite stature. And whilst they measured him, he continued to protest against the violence they did him, to what purpose is all this, I tell you I cannot enter into the troops of your *Cesars*, and the reason is, I am a christian. The proconsul said, Let him be measured: and when he was measured, an officer said, He is five feet ten inches. The proconsul said to the officer, Let him be marked. And *Maximilian* unwilling to suffer it: no, no, says he, I will never permit it. I will not, I cannot do what you desire. The proconsul said to him, My friend, believe me, resolve to march, if thou

wilt preserve thy life. *Maximilian* answered, I will not march, though you were to knock me down. I will never be a soldier of the emperor, being one already of my God. The proconsul, Who puts this into thy head? *Maximilian*, My reason, and he that has called me to the faith. The proconsul addressing himself to *Victor*, the father of the martyr, said, Give good counsel to your son. The father answered, He knows what he ought to do, and what is most advantageous for him; he has his counsel. The proconsul said to *Maximilian*, Enroll thyself, and receive the mark of the prince. *Maximilian*, I will not be enrolled, nor receive the mark of the prince; I already bear that of Jesus Christ my God and my master. The proconsul, I will send thee to thy Jesus Christ. *Maximilian*, Would to God it were instantly; it is the greatest happiness I could obtain. The proconsul said to an officer, Let him be marked, and put the collar upon him. *Maximilian*, I will not suffer it; I cannot resolve to bear the marks of a worldly militia; and if they are put upon me by force, I will break them immediately. I am a christian; I am not permitted to receive a collar with the cyphers of the emperor, after receiving the honourable mark and the salutary sign of Jesus Christ my Lord and son of the living God. But you know him not, and yet he has suffered death for you and me. It is him that we christians serve; it is to him that we are attached, as to the author of our salvation and eternal happiness. The proconsul, Enroll thyself, lest thou bring some misfortune upon thee. *Maximilian*, None will happen to me, and I will not be enrolled. I have already told you so; the God whom I serve has already taken my name, and I can no longer engage myself to another. The proconsul, Consider, my friend, that thou art in the flower of thy youth, and nothing is more suitable to a young man than to bear arms for
his

his prince and his country. *Maximilian*, I bear them for my God; and I again repeat, that I am a christian, and a soldier of Jesus Christ, I cannot be one of the emperor. The proconsul, but there are christians in the army, there are some amongst the guards; and are distinguished by their courage, attention, and fidelity. *Maximilian*, They know what is proper for them; as to me, I can tell you nothing else but that I am a christian like them, and yet I will not be of a profession wherein I may offend God. The proconsul, But what evil do those that go to war? *Maximilian*, You know it too well. The proconsul, This is losing time in superfluous discourses; thou must either march, or die. *Maximilian*, I will not march, nor shall I die: for though I quit the earth, my soul will live in heaven with Jesus Christ my good master. The proconsul seeing he could gain nothing upon the mind of *Maximilian*, pronounced sentence of death against him, and the secretary read it in these terms: We condemn *Maximilian* to lose his head, for having contemptuously and obstinately refused to take the oath of a soldier. That glorious martyr was only twenty-one years, three months, and eighteen days old. As he was led to punishment, he said to the christians he met, My dear brethren, let your most ardent desire be to come quickly to the boundary I am at; fight with all your heart for that happy moment, which is to make you enjoy the sight of God; and cease not to pray, till you have obtained from his bounty a crown like that I am going to receive. And turning to his father, he said with a gay countenance, Pray give my new garment to this honest man who is to cut off my head, which you got made for my going into the army. So may you, after receiving the hundred fold on earth for that good work, be soon reunited in heaven to your son, to praise and bless eternally the God of glory who reigns there. Ending these words, he

received the stroke which finished his life. A woman of quality called *Pompeiana*, with difficulty obtained the martyr's body; and keeping it some time in her house, she sent it to *Carthage*, where she erected a small tomb near that of *St. Cyprian*, and was buried there herself, dying thirteen days after. *Victor* his father having seen his son die, returned home, and gave a thousand thanks to God, for being pleased to receive that dear and precious victim from his hands, waiting till he might offer himself, which happened shortly after.

DECEMBER has XXXI Days.

- 1 *Thursday*, of the feria, *purple*.
- 2 *Friday*, fast, S. Bibian V M *sd red*.
- 3 *Saturday*, abst. S. Francis Xavier C d *white*.
f M 2e.
- 4 2 SUNDAY of Advent, *sd purple*. Vespers the first of S. Peter Chryf. com of Sunday, and of S. Sabba Ab.
- 5 *Monday*, S. Peter Chryf. BCD d *white*. (yesterd)
- 6 *Tuesday*, S. Nicholas BC d *white*.
- 7 *Wednesday*, S. Ambrose BCD d *white*.
- 8 *Thursday*, CONCEPTION of BV Mary d 2 cl *white*. Vespers the second of it, com of the feria.
- 9 *Friday* fast, of the octave, *sd white*.
- 10 *Saturday* abst. of the Octave, *sd white*. M f q 5 m.
- 11 3 SUNDAY of Advent, *sd purple*. Vespers of it, com of S. Damasus, and of the Octave.
- 12 *Monday*, S. Damasus PC *sd white*.
- 13 *Tuesday*, S. Lucy VM d *red*.
- 14 *Wednesday*, fast, Ember-day, of the oct. *sd white*.
- 15 *Thursday*, Octave-day of conception, d *white*.
- 16 *Friday*, fast, Ember-day, S. Eusebius BM *sd red*.
- 17 *Saturday*,

- 17 *Saturday*, fast, Ember-day, of it, *purple*. f M 12 n.
- 18 4 SUNDAY of Advent, *fd purple*. Vespers of it, Anth. of Magnificat, O *Adonai*.
- 19 *Monday*, of the feria, *purple*.
- 20 *Tuesday*, fast, vigil, of the feria, *purple*.
- 21 *Wednesday*, S. THOMAS Ap d 2 cl *red*. Vespers the second of him, com of the feria, Anth. O *Oriens*.
- 22 *Thursday*, of the feria, *purple*.
- 23 *Friday*, fast, of the feria, *purple*.
- 24 *Saturday*, fast, vigil of the Nativity, *purple*.
- 25 SUNDAY (*vacant*) NATIVITY of our LORD JESUS CHRIST d 1 cl *white*. Vespers the second of it, com of S. Stephen. A *plenary*, *Indulgence*, and till the *Epiphany* inclusive.
- 26 *Monday*, S. STEPHEN, 1 M d 2 cl *red*. Vespers the second of him, com of S. John, and of the Nativity. M 1 q 4 m.
- 27 *Tuesday*, S. JOHN AP and EVANG. d 2 cl *white*. Vespers the second of him, com of H. Innocents, of the Nativity, and S. Stephen.
- 28 *Wednesday*, HOLY INNOCENTS MM d 2 cl *purple*. Vespers the first of S. Thomas, com of H. Innocents, and of the Nativity only.
- 29 *Thursday*, S. THOMAS of Cant. BM d 1 cl. *red*. Vespers the second of him, com of Sunday, and of the four octaves.
- 30 *Friday*, abst. of Sunday within the oct. *fd white*.
- 31 *Saturday*, abst. S. Silvester PC d *white*.

Next year, 1775, Easter Sunday will be *April 16*.

The Acts of St. Marcel, Centurion and Martyr,
Anno 298.

IN a city of *Mauritania*, where the legion of *Trajan* had its quarters, the soldiers willing to celebrate the Emperor's birth day, they began in the morning
to

to make good cheer, to drink to the prince's health, and to offer sacrifices for him. There was but *Marcel*, one of the centurions or captains of the legion, who refused to take a share in that feast, which he deemed as profane and superstitious. Actuated even by a sudden motion, with an ardent and impetuous zeal, he threw down his belt at the foot of the standard, crying out, I am a soldier of Jesus Christ the eternal king. Then putting off his casack and his arms, and plucking from his neck the leaden medal whereon a vine was engraven, which was the mark of a captain, he trampled upon them, and added, I this moment renounce the service of your Emperors and the worship of your gods of stone and wood, which are only deaf and dumb idols. If it be permitted to be in the military service only on this unhappy condition of sacrificing to mortal men, and inanimate gods, there is my belt, medal, sword, and arms; I abandon all, I quit the service, and cease to march under the ensigns of Rome. An action done with so much noise equally surprized all that were the witnesses of it. They seized *Marcel* and led him to *Anastasius Fortunatus* their commander, who sent him to prison. After the feast was over, and this general officer was gone from table, he assembled the council of war, and commanded *Marcel* to be brought. Then the colonel said to him, How comes it that contrary to the order and laws of discipline, you have presumed to throw your belt and arms to the ground? *Marcel* answered, Last *July* as they were celebrating the feast of the emperors in the camp, I declared aloud that I was a christian and a soldier of Jesus Christ, the son of the father almighty, and on that account I could no longer serve in the army of the *Cæsars*. Your passion, replied *Fortunatus*, has made too much noise for me to dissemble it, and I cannot avoid giving notice of it to the court. In the mean time I will send you under a good and secure guard to

Aurelius

Aurelius Agricolan, who you know is lieutenant of the prefect of the pretorium in this province, and commander in chief. On the third calends of *November*, *Marcel* was conducted to *Tanger*, where *Agricolan* commonly resided. The officer presenting him to that governor, said, Lord, this is *Marcel* the centurion whom *Fortunatus* sends before your excellency. He writes to you, and if you give the order the letter shall be read. *Agricolan*, let it be done. They read what follows; to my lord *Agricolan*, &c. This officer, after throwing down his belt, said aloud he was a christian, in the presence of all the soldiers, and accompanying this impious declaration with a thousand blasphemies against the immortal gods and our august emperors. I send him to you, that what your prudence shall ordain in this affair may be speedily executed. Then *Agricolan* said to *Marcel*, Is this true which your colonel sends to me, and have you spoken in this manner? *Marcel* answered, Yes, lord, I have used these discourses, I do not defend myself. *Agricolan*: You are a captain of foot now serving in the legion of *Trajan*? *Marcel*, Yes, lord, I am. *Agricolan*: What fury or folly actuated you to commit so criminal an action, and to utter words so injurious to the majesty of the gods and the Cæsars? *Marcel*: It is not fury which makes those speak who fear the almighty God. *Agricolan*: You grant then that you have said all that is in the verbal process your colonel has sent? *Marcel*: Yes, lord, I grant I have said so. *Agricolan*: You have thrown down your arms? *Marcel*: Yes, I threw them down, for I thought it was unworthy of a christian who has the honour to serve Jesus Christ, to continue in the service of a mortal man. *Agricolan*; the laws of military discipline being violated by this centurion, demand an example of severity in his person, and I cannot dispense myself from punishing him. He then pronounced this sentence upon him: we condemn *Marcel*, centurion in the legion
of

of *Trajan*, to have his head cut off, for having publicly and voluntarily renounced the oath of a soldier, and uttered disrespectful words against the gods and the emperor, as it is implied in the informations made against him by *Anastasius Fortunatus* his colonel, and which has been read to us.

As *Marcel* went to punishment he said to *Agricolan*, May the almighty God whom I adore, fill you, lord, with his blessings. In these sentiments of charity and meekness died this martyr of Jesus Christ, to whom be honour and glory in all ages.

✚ This Directory being withal an annual number of that excellent work, the Acts of the primitive Martyrs, never before made English, and which an eminent Writer has earnestly recommended to be read by the faithful ; it is worthy of being bound up in volumes, and preserved ; for which purpose any of the former years may be had, in which many curious particulars are contained, not to be found elsewhere.

The Public finding the great utility of such a Directory, the Publisher of this, being the original contriver of it, had great reason to expect their encouragement of his, as a gratitude due to every promoter of a common good ; for if he had not thought of it, they perhaps would not have had one to this day.

And moreover it has been his chief view to supply the Public with correct editions of the most useful Books ; and he flatters himself that it will be allowed, these he has published are the most compleat ; such as the Manuel, the Vespers-Book, the Office for the Dead, &c. Confidence in the mercy of God, a most excellent book, affording great comfort to christians,
and

and worthy of their perusal, which he will venture to affirm is the most exact translation extant. Therefore he reasonably thinks he ought to hope for some favour from them.

But on the contrary, having long lain under a great deal of ill treatment, by reason of maintaining his property of this Directory, and his innocency of what is induttriously laid to his charge, and finding no other means to rescue himself from thence, consistent with christian liberty, he now proposes to sell off his stock in trade at a very low rate.

BOOKS lately published.

THE Divine Office for the use of the Laity, containing the Missal, the Vespers, the Offices of Holy Week and of the Dead, &c. in Latin and English, in 4 vols. neatly bound in calf, *price 18s.*

The Vespers-Book, with all the new Offices, and several other additions, in Latin and English, *pr. 3s.*

Confidence in the mercy of God, for the comfort of those that are discouraged by fear; with the false happiness of worldly people, and the true happiness of a christian life. Written in French by *John Joseph Languet*, Bishop of *Soissons*, and now done into English, *price 3s.*

The sm-ll Dai'y Companion, to which are now added the eight Beatitudes, Prayers for confession and communion, Acts of faith, hope, and charity, the seven penitential Psalms, the Vespers for Sundays, Complin, and Benediction; *price*, in sheep, 8d. and in calf 1s.

A collection of catholic Sermons, preached by Bishops *Ellis* and *Gifford*, and several other of the most
eminent

eminent Divines, before King James II. in 2 vols. 8vo. *price 10s.*

The catholic Scripturist, shewing the Scriptures to hold the catholic faith in above forty tenets now in dispute, with a new preface, *price 2s.*

The Manual, to which are added, the Festivals expounded, the Professions of Faith, the Mass in Latin and English, the Rosary, the Universal Prayer, the Thirty-day Prayer, the Athanasian Creed, &c. printed on a large letter, with a frontispiece, *price 3s.*

The same on fine royal paper, *price 5s.*

Devout and instructive reflections on the Lord's Prayer, with penitent sentiments for having recited it ill; and a devout prayer in time of temptation, by F. Cheminai, *price 1s.*

The Sufferings of our Lord Jesus Christ, in fifty articles, with pious contemplations to each, by F. Thomas of Jesus, of the order of the Hermits of S. Augustin, in 3 volumes, *price 9s.*

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